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Must Remain in
Transcription Room

M-2137

Barn Lunch Sat - June 3, 1972
Nish IV

SATURDAY LUNCH

MR. NYLAND: Of course we don't want to sit here too long, do we? We made such a good start this morning. So many people who were here at 7:30 and the arrangements for different projects, I think it had an effect. So I simply ask you a question: Did you get something out of this morning? Was it a good morning for you? Working together has a tremendous effect if your attitude is right. If you resent it, of course everything goes down into the gutter. And keep up as much as you can that particular desire of wanting to stick it out, to continue with it, which is against the grain sometimes, but make yourself do it. You will be satisfied at the end of the day that you know you have done something that was worthwhile. This kind of building up of an esprit de corps, of what really belongs to the level of different groups also working together, requires a tremendous amount of patience. Sometimes we are too much in a hurry, and the idea of hurry is based on nonsense, because you don't see that certain processes have to have that kind of a time, and that it requires a continued effort to be applied every once in a while, and not in large doses because you squelch it. It is like a plant which you want to feed, but not too much fertilizer or humus, and not too much rain or too much sun, all these things have to be regulated in proportion; you don't give an engine too much gasoline or too much air; there is a carburetor for that purpose. The question of division of your own energy, for what purpose you want to use it at certain times, and not overmuch because you get too tired, out of breath. And every time it has to be brought to your own notice that you see how, when you have an amount of energy to spend, how you should spend it and remain in control. But exactly that control requires patience, because you cannot allow it to simply take place and then end up with an explosion. An explosion is really too much of an effort which then all

of a sudden, comes to the foreground and in it destroys a great deal of what already has been accomplished. By seeing oneself as you grow in age, as you grow in experience, you see how much is necessary for that experience to be used in an experience which comes later. And you always want that ~~which~~ what you now experienced - for that you need wisdom ~~which~~ that you only can acquire by experience itself. And it would be very interesting if you could start out with an experience of any kind with the wisdom you would-- will receive when you go through that experience. Of course it is impossible. You have to build it up and find out. When ~~a~~ a person is sick, he has to have patience. It is interesting that the word 'patient' is really that one must have patience in order to be a good patient. It is difficult for Jerry. It has been a very hard time because there one is, wanting to think, and not being able to do and to attend to certain things that ought to be done, and he knows it and wants to do it and cannot do it. It is allright, every once in a while, in states of sickness to understand that the mind is willing but the flesh is weak, not because of one's own fault but just because of conditions. It is worse when the mind is willing and the flesh is willing and the body, and also the feeling, and then there is no combination and still it cannot be done. At such a time. ~~and still~~ there has to be patience. One must wait ~~and~~ to see what is there. And in order to go through a patient period, you have to get rid of the thoughts which affect you in a negative way. ~~The~~ A suggestion ~~that~~ I make many times is, when there are thoughts and feelings, try to write them down on a piece of paper. See if you can in that way, you might say, get rid of them. It is not that they will leave you entirely, but the formulation of that what is bothering will already by itself create within yourself an emptiness which then can be filled; and because it is empty it will have a the force of attracting ~~of~~

and there is no wish. And it is still much worse when there is a mind that is willing which

that what ought to come in, in order to bring you up to a higher level. You can rely on that because nature, in itself, does not like a vacuum. And it is always that kind of a process that takes place, that if one adapts oneself to the conditions as they are, the conditions ultimately will help you to equalize or to bring into equilibrium that what are forces which, when they are left by themselves, can effect you adversely. This is what I mean by that kind of control. And in patience, in thinking about it and allowing it then to take place, then you will see that there are many forces that will start to help you. I've said several times that if you can understand nature and get on the right side of Mother Nature, she, in time, will help you. You don't have to oppose her, there is no question of opposing because you don't know even what you oppose, all you oppose is that what is the future, and you want that future to be here now and you oppose the fact that it is not as yet. If you accept that what is now, you will be free to receive what might come in the future. And it will come in time, but you do not know what the time will be. So that even if the three centers are united in the wish to be patient, you still have to admit that there is another factor — which is time itself — and you have no possibility of regulating that time. Time of the future is not as yet yours. You cannot check up on it, you do not know the speed of it. At the time when you receive time, you use it; then you will know what it is. The time that starts to flow through you and creates the present for yourself, that is your experience. And that what is in the future, as time, will create more experience but only in time. And that is the concept that is so difficult to understand, because you want to run ahead as if you already would be able to live in the future with the experience you should acquire in order to get there. And even when,

in fantasy, you imagine certain things to exist, you have not gone through the experience which is necessary to digest the experience at the time you would really experience it. Don't be in a hurry, but be concentrated, take every thing that you are doing at the present time as well as you can, in that kind of a concentrated form, without having within you a destructive element. The destruction of course will take away the force which can be used; and if there is no desire for destruction, let destruction be taken care of by ordinary affairs over which you have no control, but if you become part of that, you lose the possibility for synthesis within yourself. And that is where a man, when he is really a man, starts to differ from an ordinary kind of a man or even an animal. An animal has to have, to a certain extent, has the possibility of intuitively knowing what might come, and the sense organs of an animal are sometimes stronger than ours, but all that he can do then is to establish the fact that it will come; he still doesn't know the time. It is difficult to be sick. If you can imagine it, what it is, if you have known it yourself, to be quiet and not to be able to move and to have belief that that what is being done will go in the right direction; and that one all the time might have thoughts, not knowing what might be in the future, what might even take place, all kind of negativity or anxiety. It is difficult to counteract them. But the only way to do it is to keep on looking at that what has at this moment and at any one moment a positive value. Don't look at that what you haven't got as yet, consider constantly what it is that you have. When you have it, it can become your possession. It can give you then that assurance that since you have already a little, you may be able to get more without defining how fast you should get (that what is the future-- in the future your experience. Only in that way

you will be able to have an equilibruim between the different forces which affect you. The forces of the future and the forces of the past, they are still there in your memory, they meet in the presence of your own life and they affect your experience at the present time. The more concentrated you can be in what you are doing, the less there is of the thoughts which might be disturbing you, or thoughts of the past which might even create sentimentality, so that there will be eliminated more and more the questions of feeling sorry for yourself. That is really the one most destructive force for a person, just to feel sorry and apparently not be able to do anything about it. Let it drop off; it is not of any value. Being sorry for yourself does not help at all. You just keep on going. I say many times, just work, just work physically, work on yourself if you can, whenever it may be allowed. In the future, the experience will prove that that was the only way by which you could reach that kind of a future. The future for the aim of a man is to constantly having in mind that he wants to grow up and that he is entitled to his growth. With that one works, and all the smaller things will gradually disappear. Investigate whatever you wish, find out what is there available, see what experience you can have, whatever there is in front of you that you feel could be useful without detriment to yourself. Consider it, be concerned about yourself. But above all keep very much alive, because if you don't, you fall back into the past and you have maybe imaginations of the future which will never happen because you don't know enough about it. How wonderful it would be if one could go up on a vertical line looking at one's life, seeing that what has been and what is now and then what might be. But seeing it from that kind of a perspective, understanding that

kind of a form of extrapolation of the reality of today; and then knowing what must happen, knowing what you are, knowing your limitations, knowing your capacity. And then, on the basis of that, have confidence that the future will bring you what you really are entitled to with all your reasoning and with all your feelings. It's good that we are together. It's a good thing for a Saturday to have started on the right road. Keep the projects going, don't let's fall down on it. Don't think that a project will stop when you perhaps may not be here on a Sunday. Someone else will continue that project. We have started now a few. We will continue until they are finished and then add more and more to them. But it depends on the solidity of the thought and the feeling together, which will give the solidarity of the group as a whole, in accomplishing what we are trying to do in the next three months. Many, many things have to be done, but we can only do it with a concerted effort. And for that, we need patience. I do not know if all these things you can find in ALL CAPS and Everything but I'm quite sure that when you read it and you read it with a wish to be filled, you will find much and much more than at the present time, even, you realize.

To Gurdjieff.

SATURDAY MUSIC

MR. NYLAND: It's interesting to think every once in awhile why people become interested in this kind of Work. And it need not be this kind of Work, for that matter. The interest is really that they want to do something for themselves, or their interest should remain for some time when it has to do with a certain kind of development which is not to be applied professionally. So one does it simply for oneself. Of course there may be different motivations connected with it, that you do it in order to become respected, or that you expect certain things from it which will help you in your life as you have to live it. And it is probably very strange that we call this life ordinary as long as it is on Earth without defining what is extraordinary, because logically you would think that life somewhere else would be extraordinary. And it also does not mean that the term ordinary life is encompassing enough to also to illustrate or to take in the possibilities of different levels of one's so-called ordinary unconsciousness. And the question of unconsciousness is also a strange word because we have something that we call intellect and sometimes we call it conscious. And it is quite definitely different from the state of that intellect when we are asleep. So we may as well say that it is a waking consciousness that does not mean as yet that there is something else in existence after that. Or if you say unconscious, what is really conscious then? That is, conscious in the real sense of the word? And then, how many different kinds of consciousnesses are there? Super-

consciousness? Extra-ordinary conscious? Something that doesn't exist and only on a much higher level? You see, we have gradations ofcourse of interest. In what we call our life on Earth , we have a variety of different kind of levels of existence. And it depends on one's thought and feeling ; Sometimes it is indicated by what we are as a physical person, but totally, as a personality, there are all kind of possibilities which are combined in certain ways of different aspects of a person. And, I would almost say there is so much of that as a variety between different people in comparing them, that it is strange, really, that we're not satisfied with it. It is possible of course that if you are a kind of a person and you would like to be someone else, that you may not be able to change. You can adopt certain attitudes or certain ways of playing a role and you can learn very well how to imitate someone else, but it's always that kind of imitation. It's not your own. And how can one change oneself if one would wish? So this whole matter of being interested in this kind of work or philosophy really presupposes that there is something still there to be done which at the present time you're not doing. And then the question is always, why aren't we doing it? Because if it is something like a universal aim, why aren't we acquainted with it on Earth? Or why is it so difficult to obtain that kind of a knowledge? If we consider it esoteric or at least the kind of a knowledge that is partly secret or kept away, and why should we have to fight for it? Why isn't it given to us because any thinking person ought to be entitled to have all the possibilities which could be available to him and why are certain possibilities excluded? And if they are, why do we talk about attaining them by some other means? It becomes a very interesting thing to find out when you ~~keep~~ considering thinking about

such aspects of one's life. Because when we do start to become interested in the different things that, we might say, do not pay off — not in an ordinary sense, anyhow. One can understand science when it is applied, particularly; or philosophy when you can write books; or psychology for a certain insight in human nature; or whatever maybe mental functions; or art, ~~all certified public~~ also to be applied, probably commercially or to make a living, or whatever it may be. But one cannot really understand religion. Because why should it be there? And why then, if it should be there, why isn't man complete as he is living and is educated? And if we should be educated in a different way, why don't we get that education? Because there are no people who teach? Or because there are no masters? Or because people have no eyes to see them and no ears to hear? What is it really that is lacking? It's interesting to think about it, because ~~just at~~ there is a certain period in one's life we start to consider it, at which time then you become interested in affairs which are not so common or not so ordinary, and you can call them extraordinary, but for a long time the extraordinary is still limited to living on earth and even thinking about it ~~that's why~~ as far as we are concerned, while we're still here. Naturally it means that we have an idea that certain things could perhaps still be, without knowing anything about it and only the faint belief that maybe something else exists. Why are we interested in life on planets? Why do we go to the Moon or to Mars or Jupiter? Why is it really that this particular kind of a search scientifically extremely interesting? What will it give us ~~and not~~ than just a little bit of more information about the conditions, if life exists or not. And even

if we knew that it did exist, what would we do with it? And if it did exist, in what form will it exist because the form we know on Earth of course depends on the Earth itself. That perhaps you won't believe, This kind of a body belongs to this Earth, and if there is anything else in existence which makes this body alive, that perhaps, if it could continue to exist, might need another kind of a body to live in. And these questions become interesting because they are mysterious, and I think there is usually a questioning attitude towards anything that could be mystery and resolved. We love that. We are interested in certain things that are very difficult to understand or are cleverly put together. And the interest then is to try to see if we can solve them. There are interesting in puzzles. And we are clever when we can put them together. Even if you have word puzzles, or whatever it is, many people spend their time on it. In order to do what? To develop their mind? Or to show their cleverness? Or to be able to tell someone afterwards that they are really clever because they solved such and such a problem? Or the continuation of the publications of books about certain subjects in which new insight is given? What is the purpose of publishing them? To teach other people or to derive glory from it? Not even now professionally, that is easy. One can easily understand that, in an economic existence, one has to do something in order to keep alive. And that one uses then one's talents, whichever they may be, for the purpose of putting them, let's say, to translate them as it were into money. But there are also many people who have art, an attitude towards art for art's sake; or who, as a philosopher, are not interested primarily in publishing books. They want to think, really, they want to philosophize, they burn mid-night oil in order to get to the problems of life. A scientist, in his ~~has the~~

attitude, wanting to find out what is the mystery, he may not think at all about a commercial application of it, although it can be, and many times of course it is useful. But what is it really that a man wishes when he still wants to grow up? When he is as yet not satisfied with what he has? And what are the limitations that are placed on him, that at a certain age he loses that kind of interest? Is it because of the multiplicity of our different influences on us which are so varied that we really cannot find a place for them in one's head? Or that you cannot properly think about them because you don't see correlation between them? Or is it that we are too busy in keeping alive, that is, making enough money to be able to live; or sometimes even wishing to live in poverty, that we still have an idea that something else ought to exist? Where does this idea of the Universe come from? From our little solar system? Or from the constellations? in astronomy and astrology, or cosmology, about which we find out a few things by means telescopes and so forth? What is it that we really want when we study with a the microscope all the different structures, and including the possibilities of realizing what is an atom, or what are perhaps electrons? What motivates a person with for that kind of interest? And it is in that direction that we really have to look, because much of that now, what we talked about just now, had no particular value than and only the satisfaction for a person who is doing it. That he may derive some respect from others, it may be incidental, I don't think he does that many times, not for that reason. There is an inherent in indolent wish or a thirst, or that what is hunger for knowledge, to find out what is there that could be of interest and that could satisfy him and perhaps leave his mind at peace. And then one considers that, why should the mind be at ease only? What's the matter with one's feelings?

Why should a feeling not be satisfied? Why should a feeling, being in the solar plexus, affect us at certain times so much that the body starts to vibrate too much or can not contain it, or that we, in thinking, not being able to control our feelings, why is it that we don't know that kind of a language for feelings? Or even if they are deeper, why don't we know emotional language? And what do we really know about ourselves? But you see then, the accent is not any more on that what we produce. The accent becomes more and more on that what we are and the instrument that is being used in order to go to Mars or to do all kinds of scientific or to find out about scientific discoveries. And what is now more important, to satisfy one's mind or to satisfy one's being? Now it is interesting that the being can be quite easily satisfied for certain people, that they come to a point where they don't want to think any further because, when they continue to think and there is a conflict, they don't want to solve it or they leave it to someone else to produce ~~the~~ a solution to a problem. It is only for those people who are not satisfied and want to continue to think and to feel, that kind of work of this kind really exists. But what is then needed in order to satisfy them? Not peace of mind, because that can be found in many, many different ways and for a long time you can live on it. You can study books from now until Doom's Day, you can go to all kinds of good films and hear music, you can hear many things out of the mouth of many people, you can read here and there very interesting articles and studies and certain things that can even affect you and it may even give you more information about the general population somewhere else in the world, in the National Geographic ~~is part of that~~ with photographs. But is it really a satisfying thing to say I like it because my mind likes it? What is it that really should satisfy one's feeling? And

then you come to very strange territory. Because the feeling is not so easily explored. One knows it exists, one considers it a certain something that affects one when it is in action. And then, when it is in action, it is mostly a relationship between the feeling and the body which then starts to express that what the feeling would like to express. And again, there is nothing wrong with that because it is quite usual that the body has a means to have an experience which is expressed by a variety of different parts of the body. And that when I have, ~~such a~~ let's say, pain that I start to think about it or that I say I feel it, or if I stub my toe, or if there is a thought that causes me ~~to whine~~ worry, then I ~~may~~ even forget that I ought to eat, or that when I want to be heroic, that I want to go without sleep, or when there is a problem that has to be solved politically, I may even starve and starve to death because I don't want to agree in my mind or in my feeling with that what is being done and I take it out -- out on my body. And I say ~~then there is nothing~~ again, wrong with it, but it is not very complete in itself because exactly that kind of dependence of the different centers, as we call them, on each other, does not mean that they can function independently of each other. And even ~~if~~ that the mind is temporarily satisfied with a great deal of knowledge and data that I get, the rest of myself, my being, is not satisfied because it keeps on feeling. And the mind has no language to tell the feeling to stop; and neither can the feeling in certain ways express what it actually wants to express because the words fail and I don't have enough formulation of indicating what is a feeling for me. ~~say~~ See, the proper study of man may be mankind but I think the proper study is really man first. Because ~~they~~ you will never understand mankind when they are made up very much the same as I am; when I look ~~up~~ at them and judge by appearences and do not know what goes on inside of them; and only in certain moments of great trust or when they want to be quite honest that maybe they tell me something that is truthful, or that they consider truthful or that is essentially of value to them. ~~and~~

But unless there is that kind of relationship, of course, I will not know. And does the same thing apply to myself? Because if I want to know really what I am, which way would I go? To my mind, to have my mind tell me about myself, what I am? Of course I cannot trust my mind either. And whatever blame I want to put on education or not being exposed to certain influences which perhaps might have given my mind a chance, the mind in itself ~~is a gift~~ as it is, because of its associations, because of its memory, because ~~of~~ its forgetfulness sometimes, because of its wish to interpret of that what is taking place. Already when I see certain things happening outside and there are ten people, ~~and~~ they all see the same thing, when they report on it, their report is different, because they interpret and they are not exact. How much more is it ~~with~~ with a feeling that is not even expressed in words. I cannot judge the value when there are no words. To some extent, I can say a word has a certain value for me, I can look it up and I can really understand a little bit of the expression of ~~the~~ a word ~~and~~, of how it should be used and in what kind of a sentence. ~~What is~~ But with my feeling I don't know. And what do I do with my feeling when I say I feel, and I feel to such an extent that I really cannot ~~see~~ say it. And then I am left at that point because I cannot go further. ~~But when~~ If I look at my feeling from a little different standpoint, even, how much do I know about my feeling and what kind of feeling do I actually know by experience, ~~that's~~ And it's ~~and~~ very few. There are deep and low feelings, high feelings; there are feelings including many other things; there are feelings about myself only. I have a few words for ~~it~~ that naturally, altruism and ~~liberalism~~ egoism and whatever it may be, also I can include in my feelings certain states indicated by my solar plexus to the extent it vibrates. I can say it has love, if I know what that means, or anger or jealousy or many things of that kind, but a great deal of that I've read about

and I do not know if I actually have experienced them. And then I'M lost, because what is it that I would really like to express? That what cannot be expressed, I want to express. The question is, why? Why should I bother. These things become quite easy when I consider this life on Earth as the only life that I live because I have a chance during this lifetime to make adjustments. I can be influenced by a variety of different things and maybe some are new. I can try to place them, I can relate them if I have other influences which are similar, and I can bring about certain connection between a variety of different influences which I then, in translating it for myself, either store away in my mind or experience by putting to practice of that what is the influence on me if it actually tells me that we ought to do something. And if I make a mistake in doing it, or that I'm not satisfied, or doesn't feel good, I still have time in my life to make changes and I call them adjustments. And the interest I have in my life in the beginning gradually wears off or it becomes a little too monotonous and I have a feeling that something else ought to be introduced, and this time for the feeding that I realize not for the feeding of something that keeps me alive or is economically. I mean, what is there? Or is there actually something that one would call an inner life for a person which also has to be fed? And this is a very interesting question because if there is inner life, do we need an inner life as far as this Earth is concerned, when one lives between conception and dying? And I would say no, you don't. I think you need a little variation in feelings, and of course with your mind you need a little bit more or less knowledge, and as far as your body is concerned you try to keep it as healthy one could. But really you don't need anything else and only you express in your feeling that what is impossible, then you say I'm satisfied that it is impossible because I've no further interest, I have enough interest in what I ought to do and can do. And even if I suffer a little bit, I hope that tomorrow I won't suffer as much.

And ~~it will~~ if I keep on suffering ~~and~~ then of course there is something else that I have to think about, why I have to suffer, but if I look at mankind as a whole, I don't think there is any particular necessity for many to have what we call an inner life. And on what is an inner life based? When one says inner life, it really means that ~~there is~~ there's life in a different kind of a form from ordinary manifestations of the body or even the functions of the feelings or the mind itself. And this inner life is probably subject to different kind of laws and different rules. And why do I wish to distinguish between it? I would almost say because I am afraid that when my body dies that everything will be over. And somehow or other I don't want to take that as a final word. But why is that? Why can we not accept such a fact if I keep on living with the idea that perhaps I will die and that that will not satisfy me— not even my mind at the present time. ~~the feeling now~~ You see, we're going in a little different direction because many people say, ah, laissez-faire, tomorrow, okay, we die, today, we ~~will~~ live. If they really mean it, there is no reason for them to be interested in any kind of development of their so-called inner life. But moreover, you cannot define inner life ~~then~~ than only some ~~benefit~~ thing that is, as it were, within oneself. ~~I~~ We do distinguish between superficiality and essential quality. Yes. And when one says I am much more essential than I am superficial because that what I'm saying is always right or at least intended to be in earnest, and I don't take words simply because I want to just hear myself talk, or I am not loose in the usage of words, and when I say something, I want to mean it, and sometimes when I want to use a word and I put in an expression that really makes it real for me, there is a distinction of that kind within myself. And where now this so-called inner life would begin, but that's still an open question because I dont know. If I go from the surface of myself towards that ~~which~~ what is ~~now~~ more inner, where is the essential quality? Where will it

start? And of course it wont start-- stop because you will not know the difference. Although you may go over into it, there is no limit; there is no boundary, and I do not know. All I know is that certain things are a little bit more essential than other things which are a little bit more superficial. The only way by which one can find an answer to that is that you go as far as you can and cannot go further. So it is a point within oneself from which there is no possibility of going further than only to return, or as I said many times, ~~to~~ if you go from the surface to your essence to that what is the reality of yourself, if you continue in that same direction, you will meet ~~essentiality and not~~ essence again and then superficiality. And why is it that there is that kind of a point of central or center within oneself? ~~thats~~ It's only because all the rest seems ephemeral and seems to disappear, and seems to be subject to change, and in time is not reliable. And what is a man wishing for when he wants to find more essential values? He wants something that for him could become permanent. That is really the question, ~~one is~~ because he's interested in his life, and the way it is, his life now represented in certain forms. But when he looks at his life and then when he looks at the body without life, he asks the question, Where has life gone? Was there anything put into life, put into that form that we call life -- even as conception, even as birth, even looking at the reasons for being born and being in a period of gestation for sometime and then entering, as it were, the atmosphere of the Earth? What is the meaning of that? And what is the meaning of the mortality of all people dying? Why shouldn't one, two, or three continue to live? What is the limitaton that is placed on us? It is easy enough to say ~~It is~~ it's because Mother Earth doesn't want you to continue to live. But that is contrary to the idea that Mother Earth needs us, that nature is ~~very~~ definitely interested in our existence and that there may be a very good purpose why mankind happens to be on this Earth in order to fulfill a certain function. But ~~what~~ if one starts to consider that, really, is man actually satisfied with that kind of an explanation?

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--- but that doesn't mean very much.

All right? (B.H.: Yes, sir.) (Cassette was turned)

Don't think that karma - - - - -

I think he would say, go to hell, Mother Nature, you do what you like, but I will do what I think. And the satisfaction is not that one is totally natural because it doesn't prevent the possibility of dying, and what does one do when one dies? What will one believe in? What is there of a spiritual value, or an inner life value? Or what is the real value of wishing it to exist? You see, that is a question that is not easily answered. I can say ~~[illegible]~~ of course that when my life is valuable and it is bound, it ought to be set free. I also can call that my Karma, but that doesn't mean very much.(*) Don't think that Karma is a particular word that belongs to Indian philosophy. Karma is the bondage of your life. Karma might be explained as having been attached to your life as a form of your body in order to ~~bring~~ gain wisdom about life as it should be and learning what is that wisdom by having to overcome the bondage which now appears in any person who happens to live on this Earth. So you must be quite clear about one thing; that a person is bound, he is earth-bound — not only the law of gravity for his body, but that what is his mind and his feelings are bound to certain ideas or concepts which attach himself to that where he is and ~~do~~ will not allow him to fly away from the Earth. So in understanding or trying to understand what his bondage is, it is a question also why am I bound? And again I come to the same problem — why can't I continue to grow? What is in the way that apparently at a certain age my interest becomes less, and that my life gradually starts to disappear, more or less, and that the living, as it were, goes over into plain existence. And only the continuation of this body, and to keep it going, will enable me to, let's say, to wish to continue to eat and to sleep well enough, and not to misuse the conditions ~~that~~ as they may be even presented to me for ~~a~~ certain purposes of just satisfaction; but that I have to consider also that that what is now in existence in my body should still be maintained and I protect them. And at the same time, I know they are bound in their growth and also in their development. And I get stuck on this Earth when I continue to wish to live

(*) This sentence is on Cass. Nor 1420X

in that kind of a state without having any belief in the possibility of freedom. And this is the fundamental difference between people who become interested in work on themselves, when they don't really want to believe in being bound, and if they are, they want to find out how to free themselves. It's rather difficult because the road is not known, and one goes, you might say, with a definite wish in certain directions and many times it is a dead-end street. They don't get very far. You try to fill yourself with a little bit of a substitute of continuing to read or to think with your brain, and then you hope that the rest of your being will be satisfied. Sometimes you can find it in exercises of a physical kind, your belief in sport maybe, or in excelling in certain physical activities, also leading to satisfaction of yourself, or even gratitude for having that kind of a body, and many times of course connected with being able to earn a great deal of money, or being respected, or being written up in some kind of a Sports Illustrated magazine. As far as the feeling is concerned, of course it is also rather limited. Art is probably the best expression of a variety of different directions; but even then the question is with what will I fill my objective art, that what is there, I mean, not objective art, that what is in existence as a product of myself which I have created. Will it be my life? Is it worthwhile? And can I actually pour life into it? When I'm bound by the form, why can't I make art in ether so that it is not bound. Why can't I have art like a sigh without being contained in a word! Why can't art be just breathing? And what am I looking for when I want to create? Or what is it in a religious sense that I have a feeling which I say could be deep as an emotion? And what is it that I wish to include in that emotion as caring for what? For that what is me, as my life, and caring for someone else who also has life. Or even for other kind of parts, you might say, of matter which happen to have life in them, like plants and animals. Even

I can care with a feeling for the beauties of nature or crystals, or how they look, or how they reflect light or what colors there are, I can even look at the sunset and be affected emotionally, I can even look into space and be affected. I can ~~see~~ say the endlessness of time and be affected by that kind of a concept which I don't understand. And the more I keep on trying to think or to feel about such concepts of infinity, and the necessity then to realize that what binds infinity are for me dimensions on this earth of which there are three in space and three in time, that then when I say I become familiar with that kind of a dimension which binds me, that kind of a bondage. So if I can be free from it, then I have something left which is then endless. And this gives the concept for a man in his inner life, that he wishes to use his inner life as a stepping stone towards a further understanding and not the acquisition of just knowledge. The knowledge of his brain, or that what he feels, that what he experiences as an emotion, all of that will find an expression in the activity of a man and expressing it for the time being with his body in doing ~~that~~ what he then says he feels or he thinks about, that ought to be produced. But the production is really resulting in an experience for himself; and that what he actually produces becomes for him secondary. He uses ~~it as~~ his art creation, or anything that his dexterity can make, for the purpose of his own growth, much more than what he wants to put into that kind of an object. And this is really something that one doesn't always understand, that any person who is producing in the reality of his own wish for his development does not consider that what he produces. It can be admired by many people but it does not make for him any ~~bridge~~ bread for his inner life. And this is really quite a big statement because it means then that anyone who wishes to have (an) experience, is wanting that experience for his own life and not for anyone else to admire him, and not into any object that, so-called being produced and created, can at ~~certimes~~ certain times even be put into a museum.

The reality of a man is much and much deeper when it goes towards the center of his own life, his own Being. And the value of a man is the level of his Being. And now when he sees himself on this Earth as a common man being interested in a variety of things, or having to be interested in it, and having to meet them, and starting to think and to feel and meet then, in his mind and in his heart or in his solar plexus, many kinds of problems that for a long time he cannot solve, His wish to continue with his life will make him interested in trying to solve such problems, because if he is not interested in the continuation of his life and he believes he will die, he will settle with all the problems of his life gradually, without having further interest, and simply leaving it to someone else either to solve them, or simply to say, they are of no importance to me because I have enough to do, I have enough to live with; I can have enough of certain kinds of interest, and for me, of course, he becomes quite a superficial man who just happens to live. And exactly for the same reason he just will happen to die. It depends on the person, how he wishes to be and there is no criticism about anyone else who wishes to be different. If one is interested in the possibility of further development, it remains your own affair. It is not a question that one has to talk about it to others. It is not necessary to preach with the intention of convincing someone else. It is only a question of illustrating that what is and what is alive within one and showing either by formulation of a certain kind, or by behavior of a certain kind, or in general by a posture, or the way one is while walking, or in the way one talks, that something then is alive so that perhaps someone else might become curious. He will only become curious when there is already something in him that is not satisfied, because if he

is satisfied with his life, there is no more curiosity. And of course, as I say, he will just continue, make a little adjustments and at the time when he dies he ~~says~~ said I have lived a good life because I was kind. But the question of being bound: Why are we bound and what is binding us? And if then that bondage is released, what then can start to live? It's so obvious, you see, that I look for something that could continue to exist. And I want to make sure now that it already is in existence, or if it isn't--not--not as yet in existence, that it could be created, like, if I were an artist, I would want to create something for me that could continue to exist in my life—not only becoming part of me but reminding me of a certain aim I have. The aim is not to wish to give up, regardless of difficulties; not to wish to remain bound, regardless of the obstacles which are in the way to trying to undo such ~~gaudian~~ gordian knots; the wish for myself to become a man when I realize I'm not as yet that what I hope for or I think I could become. The wish for a man to be a real man implies something else, it implies that he will have ~~an~~ an understanding of certain questions which at the present time are closed to him. In that way his search for wanting to find out what is the value of the universe is quite a different one because he does not primarily look at the stars outside. He first wants to know what he is if he himself is a little universe all its own—and we call that ~~the~~ a solar system for ourselves, the same way as we have a little larger solar system with our planets and the Sun, and the Earth as, let's say, the body. Within this body there are different gradations of existence and different gradations of density. There is within this body a central point around which the different matter and forms of matter rotate, there is a center which we call a magnetic one because it does attract anyone ~~who~~ living on the surface, ~~and~~ in trying to find it, in a search for the mystery of his own life. And in trying to find that road, ~~and~~ that on that road he will gradually discover what is the bondage, and also he wishes to know what are the means

In order to solve such problems. This, I say, is again inherent in each person, particularly when they are young. It does not mean it continues to exist because the atmosphere of the earth and the conditions under which we live are not very conducive for the maintenance of such thoughts and feelings. And they are not encouraged by our parents because many times they don't know. And they, having already made their adjustments, they are very nice and kind in many ways but they don't give us that kind of a wish really to keep on, when there is thirst, to want to have that thirst quenched; when there is hunger that we want to have that hunger stilled in some way or other. And it is this kind of a determination, that one wants to continue to find out what is really within, that makes a person interested, in the first place, of that what he is in order to, you might say, explore his own territory. But, in the second place, that when he reaches that what is for him permanent, because it has no dimensions, that then he has a task to see what to do with that kind of a discovery . The task is that, from that point of discovery, which is permanent, he should create certain forms which are more permanent than his body, in order to provide for his life, which is in that center, and also it is life, you might say, par excellence, it is life which is then recognized as eternity, that is, that what should and can consist and continue to exist, should have a form which is more permanent than the body itself. It all means of course that if a man would die that he would then still have a means of the continuation of his life; and that would satisfy, I would almost say, his real ego. Because a man is connected with himself. When in the beginning he wants to protect himself from danger, you might call it selfish; but also the protection of that what is alive is not selfish anymore when he considers his life as the expression of something else which is not him, but only temporarily placed in his body. And this, you might say, as an idea, which gives a perspective to the life of a man. He then becomes much more a part of something else, of the totality of all existences.

Without knowing how to describe them, he starts to realize that, within his own body as personality, he can discover his world. And having discovered the world for himself and the relationships which are in that inner world of himself, he will then, by means of extrapolation or by simply extending such relationships to a different scale, start to understand the totality of our solar system first and gradually that what is the reality of all cosmological units. As a matter of fact, a man is so -- so desirous of wanting to find what is the reality that he does not stop at all at the impossibilities which might be in the way. He has within himself a very definite desire that must continue for him and which he pokes up -- he feeds constantly as a fire to give him warmth and light, and not to destroy that what is already there than only those -- those little things which are in the way or which have outlived their usefulness. The perspective of a man gradually should become much more universal or cosmological. But he only will find it by the study of himself first, and afterwards the study of mankind as a whole. And seeing certain characteristics which he has and recognizes in others, the wish for his own knowledge and the limitation of his own mind will bring him to the conclusion that certain things of an objective nature are needed in order to undo the impermanent or the -- possibility of dying on this Earth; to create for himself that kind of more permanency, or ultimately the totality of existence as eternity. If that is presumptuous even for him to think about, he certainly can use it as an aim for himself to sustain his wish to continue to search. When Ouspensky says "In Search of the Miraculous," he means really that one continues to try to find what is a miracle, because from the standpoint of this unconsciousness we talk about, as we consider this mental function of ourselves on this Earth, in order to compare it with the possibility of a higher form of consciousness which we say is self-

conscious, seeing that what is then from the standpoint of us looking up and I say looking up because it is away from this Earth from that what is self-conscious is like a miracle. A miracle is that what is not expected. When one lives in a subjective world, you dont expect objectivity. When you live in bondage, you can hope for freedom; you dont expect it. And when it does happen, it is miraculous. Blessed be a person who believes in such miracles because he will sustain his wish to continue to search, finally to wish to understand and to find his place. And of course it is impossible to simply cut that kind of a desire short simply because his life time happens to be shortened, or that he has to die on this Earth. And then after that, what? Because if he keeps on trying to think ~~of death~~ about that, what will happen after death? It is much more logical of course to assume that something could continue to exist, and that there are more than enough indications of a spiritual world and a life that does exist outside of this Earth, which I think will make a man think at least, even if he doesnt want to believe it. But the question for himself, does he expect sometimes to have an experience of himself which he cannot put into words and which then he would perhaps like to describe as heaven? Does he at times know what it ~~means~~ is to be without dimensions, as if at such a time he is carried away from this Earth as if he floats, and not having any joke about it actually experiencing ~~that for~~ what then, at that time, gives him the possibility of not being bound by the dimensions of time and space. When such experiences take place and you dont have to be ~~clever or young~~ either clairvoyant or particularly ~~a kind of~~ sensitive kind of a person for that. Such experiences do take place here and there every once in a while for certain purple-- people who cannot explain them; and at the same time they have to admit that there was an experience of that kind that somehow or other happened to come to them. And they experienced it and it was for them a reality. There is no reason

to try to prove the existence of a God, but it is interesting that when you look at the universe and you study ~~it~~ a little bit more, particularly, about cosmology and not just a little astrology and horoscopes and so forth, but real, real cosmology, ~~and~~ real astrology, not just ~~a little~~ our Little planets and not only the sun, but a totality of the universe as it is, with all the constellations, ~~and~~ with all the milky ways, with all the solar systems, and to see that totally all of that seems to be governed in some way or or other by a mysterious force, but quite definitely a concrete force, acting in accordance with laws, not knowing what that kind of a universal law is, and not simply saying that there must be someone who does it — because that, of course, I think, is idiotic. I cannot conceive of anyone doing it when it is reduced to a form of such-and-such ~~identity~~ an entity or even a personage. Because when I say that what ~~is~~ is, is omnipresent, that what knows is omniscient, that what has force is omnipotent, when I use such words ~~OMNI~~ 'omni' I am completely free from any kind of a form. So I cannot say that that what exists is handed down to us, we call from someone our God-Loving Father. And at the same time, living on Earth, I must constantly put into certain words concepts which are impossible because they are still abstract as far as the universe is concerned. And the only concreteness I can talk about is that what I can see with my eyes or telescopes, or perhaps can see as measures that are actually taking place, or trying to define them as forces which happen to exist in accordance with certain laws existing, so that then I can come to a conclusion that the universe as a whole is intelligently conducted, without determining who is the conductor. It is a play you might say, It is that what takes place, that what has been perhaps created, or perhaps always was, and perhaps what always will exist and ~~all of this~~ always will have certain laws, and always will have different possibilities of understanding, and always will be causing a wish for adventure to go into that kind of space to find out

actually ~~to find out~~ what is there. This is the aspiration by seeing that what is outside of me which causes within me a wish. I translate aspiration many times into inspiration. Inspiration relates to the same kind of wish but is not attached to the outside world. It is a desire to find within myself what is my own world, and trying to discover what is really at the center of all things of myself. That is inspiration. I say ~~As the~~ inspiration must come from within, of ~~and~~ that what has the value which the outside doesn't have. The aspiration helps me to create inspiration. But then as a result of having this wish to find out what I really am, and sometimes standing in awe of what takes place and what is there and not knowing how to put into words what I really feel, that then I am dumbfounded. I come to a conclusion that that what I wish to know is not as yet available for me. And that I perhaps must wait until enough patience has flown over the dam to see that gradually such knowledge can be changed in an understanding for me when, for me, the possibility exists of experiencing the knowledge first.

Then, of course, to some extent I am satisfied but I say, "I," and this is my being that is satisfied, not just a little part. But how am I guided? What is ~~it~~ that this inspiration wishes? It wants to understand the secrets of life. It wants to have for itself esoteric knowledge of that what is within that is esoteric, of that what really exists as the last word, you might say, of existence. That what really is life not bound not only earth-- not earthbound, but not even bound by my feelings; in time, not even bound by my intellect. I want something for me that could be entirely free from that what I am now on this Earth, in order to free myself from the bondage of the Earth itself, and in trying to do that, because of inspirational qualities, many times I stand in silence in front of the total secret as I then see the universal

problem. And I do not know how to solve that particular problem, than only to be quiet in its presence and to submit to the magnitude of it. And feeling the awe and bending down with my head and wishing then with my hands and arms to reach to that what is impossible, I pray to the possibility of more understanding, to that what exists and, in my words, bring ing it then down to Earth as it were, I say, My God and My Father, I wish to be a child. I do not know how to behave as one, and I don't even know how to describe my Father. But I do know that there is a relationship from that what I am below towards that what I hope could exist above. And even if I say, Earth, and even if I say, Heaven, there is something in me that wishes this heaven to come down to me, so that you might say, like an unbelieving Thomas, I can touch it and realize that heaven also could exist. And I will not stop at that even, I will say if heaven can be, or Earth then why can't it be within me? Such things of course are a little religious, a little bit over-philosophical perhaps, but they are quite definitely ethical, and quite definitely moral, more moral, in a real sense of the word. That kind of morality I wish to live in accordance with the laws of that are prescribed for that. My wish for objectivity is really the wish for understanding what I am as a subjective entity, so that then at the proper time, knowing the value of that what I am, I can put it in the scale + have it weighed move to the state of having made and not overestimate but the reality and of that what I am, which I then can describe totally in the truth, will set me free because I have no further wish to continue with it since my body, for this Earth, has served filled its purpose. And the freedom means that I will try to continue with the solution of my Karma in whatever world may still be ahead of me. Perspectives are needed for this real With the thought, a wish not to be too narrow, to be open to such possibilities, and then gradually trying to verify the that experiences of oneself in accordance with this kind of a theory. And when it is verified, the theory has become

a practical aspect of one's life. And with that kind of practical existence, I continue to live on this Earth. But I have, with my mind, a possibility of insight ~~of~~ in that what is reality, but with my heart I experience the reality itself; and it includes the totality of all things which I say is God-Almighty, Omnipresent, Omniscient, and Omnipotent. That ~~will~~ would be the wish with which one could die when the body is ready to leave this Earth. 3 lines So maybe we drink to Gurdjieff, will ~~when~~ we? Try to remember him.

END TAPE

trans: Naomi.
Rough:
proof: Sally Martin.
proof: Molly Wolfe
proof: Jessica 1/73.
" Lenore 1/27